



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Book Reviews.

The Didache, or Teaching of the Twelve Apostles—Restored to its original state from various sources, with an introduction, translation and notes, by CHARLES H. HOOLE, M.A., student of Christ Church, Oxford, London. David Nutt, 270–271 Strand; 1894, 90 pp., 12mo, 2s. 6d.

So often and so admirably has the teaching of the apostles been edited and annotated since its discovery by Bryennius that there should scarcely be a warrant for another edition, unless it contained some new and valuable material, throwing more light on some hitherto obscure passages of the text and enlarging our knowledge of the time and circumstances in which the original tract was written. Is this the case with the present book? An introduction of some forty-three pages gives, in a condensed form, what Harnack, Harris and others have years ago given us in their editions. The sources which Hoole prints in full are all contained in these editions with additional exhaustive critical remarks, not found in Hoole's book. The genealogy which he constructs for the text, differing somewhat from that proposed by Harnack, Warfield and others is as follows: The original teaching of the apostles composed most likely before the end of the first century was embodied partly in the Shepherd of Hermas and the epistle attributed to Barnabas. A little later it was included in the apostolic constitutions, and yet later the editor of the epitome of the Holy Apostles endeavored to complete the notion of a Didache of the Apostles by giving the names of the apostles themselves, and referring each precept to its author. These four forms of the apostolic teaching, or, at any rate, the first three of them, were in the hands of the anonymous writer of the treatise known as "The Didache of the Apostles," who compiled and abridged from them the work that we now possess as the Didache, giving in a condensed form what had previously existed in a number of other works, with a view to supplying a manual of conduct, based on the actual teaching of the apostles themselves, and adding some formulæ, possibly belonging to an earlier period than his own, for the administration of the sacraments and the appointment and maintenance of ministers and church officers. This theory in a slightly different form has been advanced by others, and final judgment must be suspended until further evidence is adduced. The introduction is followed by the text of Bryennius, Hoole's restoration, translation and a few pages of notes. In the text of Bryennius Hoole marked in brackets such passages as are not found in any of the three or four works referred to in the preface; cross references to these works are conveniently given on the margin. In his restoration the editor endeavored to replace what he supposed might have been found in the

original *didache* by giving the names of the apostles, and bringing the work a little more into the form used at the assumed period, by supplying a commencement and conclusion in the style of the second century. Whether the restored text offered was indeed the original, can neither be denied nor affirmed. Hoole may be right, he is probably wrong. The translation into English is very smooth and forcible, containing, here and there, a new rendering of a hitherto misunderstood passage. This is the chief attraction of the book, together with its neat appearance and the moderate price. For the average reader, who has neither time nor inclination to study the editions of Harnack and Harris, or the compilation of Schaff, this little book contains everything needful to an intelligent appreciation of the importance of our text.

W. M.-A.

Deuterographs: Duplicate passages in the Old Testament, their bearing on the Text and Compilation of the Hebrew Scriptures. By ROBERT B. GIRDLESTONE, M.A., Honorary Canon of Christ Church, and formerly Principal of Wycliffe Hall, etc. Oxford: Clarendon Press; Chicago: A. C. McClurg & Co., 1894. Pages xxxii + 172, also 76 pages of book catalogue.

There is universal agreement on this one thing at least in biblical study, namely, that the Books of Samuel and Kings are duplicated in many passages by Chronicles. The significance of this fact for the study of biblical history and for a textual study of these books is very great. It is possible to determine the textual relationship of these parallels, and to estimate their possible relations to a common source from which they were compiled. This book follows in the main the text of the R. V., changing the same only where a convenient arrangement of the parallel columns demands it. The presentation to the eye, of the likeness and unlikeness between Samuel and Kings on the one hand and Chronicles on the other, is very plain, and suggests at once to the reader some interesting problems. The author names the first column, representing Samuel and Kings, A, and the Chronicles column, B. Some of the variations between these texts are startling. They reveal additions, omissions and variations of several kinds. Some are simply those of spelling, others are apparently dialectical changes either verbal or grammatical. Still others are paraphrastic, or such as to disclose corruption or variations in the text of the Hebrew. This latter is quite striking in amount, even where the literary material is substantially the same.

These points, however, are not of more interest than those of historical criticism. In a careful study of these parallel columns we are somewhat initiated into the methods of compilations adopted by Hebrew writers. Their purpose dominates their method, and the existence of the same events in other literature modifies their results. Who were these compilers and what